Buddhism and Psychology

Consciousness and Liberation of the Mind

A Comparative and Applied Study between the Dharma and the Sciences of the Psyche

Buddhism and Psychology
Consciousness and Liberation of the Mind

A Comparative and Applied Study between the Dharma and the Sciences of the Psyche

---

GENERAL TABLE OF CONTENTS

GENERAL INTRODUCTION

PART I

FOUNDATIONS OF BUDDHISM AND THE PSYCHOLOGY OF AWAKENING

1. General Introduction
2. Buddhism as a Psychology of Liberation
3. Historical Context: Siddhārtha Gautama and the Emergence of the Dharma
4. The Problem of Suffering (Dukkha)
5. The Four Noble Truths
6. The Noble Eightfold Path as Psychological Discipline
7. Buddhist Ethics: Precepts, Vinaya, and Self-Control of the Mind
8. Karma: The Psychodynamics of Actions
9. The Five Aggregates of Existence (Skandhas)
10. Impermanence (Anicca), Non-Self (Anattā), and Suffering (Dukkha)
11. Dependent Origination (Pratītyasamutpāda)
12. Levels of Awakening: Sotāpanna, Sakadāgāmi, Anāgāmi, and Arahant
13. Buddhist Cosmology and the Cosmopsychology of Saṃsāra
14. Buddhism in the World
15. Partial Considerations of Part I

PART II

MODERN PSYCHOLOGY AND PSYCHOANALYSIS IN DIALOGUE WITH BUDDHISM

1. Introduction to Modern Psychology and the Dialogue with the Dharma
2. Behaviorism and Buddhism: Conditioning, Discipline, and Self-Control
3. Cognitive Psychology and Mindfulness
4. Gestalt Therapy and the Direct Experience of the Here-and-Now
5. Humanistic Psychology and the Potential for Self-Actualization
6. Logotherapy and the Meaning of Existence
7. Freud's Classical Psychoanalysis
8. Buddhism and Psychoanalysis: Convergences and Limits
9. Carl Gustav Jung: Unconscious, Self, and Individuation
10. Archetypes, Mandalas, and Buddhist Cosmology
11. Lacan: Desire, Lack, and Suffering
12. Wilfred Bion: Psychic Containment and Emotional Experience
13. Partial Considerations of Part II

PART III

MAHĀYĀNA, ZEN BUDDHISM, AND THE PSYCHOLOGY OF EMPTINESS AND CONSCIOUSNESS

1. Introduction to Mahāyāna and the Expansion of Buddhist Psychology
2. The Mahāyāna Revolution: Emptiness (Śūnyatā) and Compassion (Karuṇā)
3. Śūnyatā as Depth Psychology
4. The Buddha-Mind and Buddha-Nature
5. The Bodhisattva Ideal and Transpersonal Ethics
6. Zen Buddhism: Origin, Method, and Spirit
7. Zazen as a Psychology of Non-Duality
8. Dōgen Zenji and the Shōbōgenzō
9. Time, Body, and Consciousness in Dōgen
10. Practice and Enlightenment: Shushō-Itto
11. Koans, Paradox, and the Disruption of Cognitive Structures
12. Zen and Everyday Life: The Psychology of the Ordinary
13. Saṃsāra, the Six Realms, and States of Consciousness
14. Collective Unconscious, Archetypes, and Psychic Cosmology
15. Partial Considerations of Part III

PART IV

CLINICAL, ETHICAL, AND CONTEMPORARY APPLICATIONS INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS

1. Introduction to the Contemporary Application of the Dharma
2. Buddhism and Clinical Psychology
3. Buddhism, Psychoanalysis, and the Therapeutic Process
4. Ethics, Consciousness, and Professional Responsibility
5. Collective Suffering, Society, and Social Psychology
6. Education, Human Formation, and the Development of Consciousness
7. Spirituality, Science, and the Limits of Reductionism
8. Buddhism, Psychology, and Mental Health in the Contemporary World
9. Final Synthesis: A Psychology of Awakening
10. General Conclusion

FINAL ELEMENTS

1. Glossary of Buddhist Terms
2. General Bibliography

1. GENERAL INTRODUCTION

This book arises from a contemporary necessity: **to reintegrate the science of the mind, ethics, and consciousness**.
Modern psychology describes suffering; Buddhism investigates its origin and cessation.

Unlike superficial approaches that reduce Buddhism to a "relaxation technique," this work recognizes it as:

a complete system of investigation of the mind, ethics, consciousness, and the liberation from suffering.

Likewise, Psychology and Psychoanalysis are treated here with full academic respect, acknowledging their achievements, limits, and depth.

The aim is not naïve syncretism, but **rigorous dialogue**.

---

2. BUDDHISM AS A PSYCHOLOGY OF LIBERATION

In the Pāli Canon, the Buddha explicitly presents himself as a **physician of the mind**:

- Diagnosis: suffering (dukkha)
- Etiology: attachment and ignorance
- Prognosis: cessation
- Treatment: the Eightfold Path

This structure is remarkably similar to modern clinical logic.

However, Buddhism goes beyond adaptation of the individual to society. Its aim is **the radical liberation from ignorance**, something psychology rarely dares to propose.

---

3. HISTORICAL CONTEXT: SIDDHĀRTHA GAUTAMA

Siddhārtha Gautama (5th century BCE) abandons luxury out of a profound psychological intuition:
no external condition eliminates inner suffering.

His investigation is not metaphysical but experiential, based on direct observation of the mind — something that deeply dialogues with phenomenology and clinical psychology.

---

4. THE PROBLEM OF SUFFERING (DUKKHA)

Dukkha does not mean only pain. It includes:

- Existential dissatisfaction
- Diffuse anxiety
- Objectless anguish
- Fear of impermanence

In modern psychology, dukkha appears as:

- Anxiety disorders
- Existential depression
- Neurosis
- Compulsions

Buddhism identifies suffering as **structural to the mind's ignorance of itself**.

---

5. THE FOUR NOBLE TRUTHS

1. There is suffering
2. Suffering has a cause (tanhā)
3. Suffering can cease
4. There is a path to its cessation

Psychologically, this is equivalent to stating that:

- Suffering is not punishment
- It is not sin
- It is not destiny
- It is **conditioned and transformable**

---

6. THE NOBLE EIGHTFOLD PATH AS PSYCHOLOGICAL DISCIPLINE

The Eightfold Path is not moralism but **mental engineering**:

- Right View → cognitive restructuring
- Right Intention → motivational alignment
- Right Speech, Action, and Livelihood → applied ethics
- Right Effort, Mindfulness, and Concentration → self-regulation

Anticipating, by more than two thousand years, concepts of cognitive and behavioral psychology.

---

7. BUDDHIST ETHICS AND SELF-CONTROL OF THE MIND

The precepts are not dogmas but **instruments of psychic hygiene**.

They reduce:

- Guilt
- Inner conflict
- Moral dissociation

Here a direct dialogue is established with:

- Superego (Freud)
- Self-regulation (Behaviorism)
- Existential responsibility (Humanism)

---

8. KARMA: THE PSYCHODYNAMICS OF ACTIONS

Karma is not cosmic punishment but **psychological and existential conditioning**.

Every action leaves marks:

- Habits
- Tendencies
- Emotional patterns

This approaches:

- Behavioral reinforcement
- Complexes (Jung)
- Repetition chains (Freud and Lacan)

---

9. THE FIVE AGGREGATES (SKANDHAS)

1. Form
2. Sensation
3. Perception
4. Mental formations
5. Consciousness

They describe the **construction of identity**, not a fixed "self."

This analysis anticipates:

- Deconstruction of the ego
- Critique of the substantial subject
- The modern notion of a processual self

---

10. IMPERMANENCE, NON-SELF, AND SUFFERING

Resistance to impermanence is the root of neurosis.

Psychology treats symptoms.
Buddhism treats the **illusion of permanence**.

---

11. DEPENDENT ORIGINATION

Nothing exists in isolation.
Everything arises in interdependence.

This vision dialogues with:

- Systemic psychology
- Gestalt
- Contemporary theories of complexity

---

12. LEVELS OF AWAKENING

Sotāpanna → initial rupture of illusion
Sakadāgāmi → weakening of patterns
Anāgāmi → emotional transcendence
Arahant → complete liberation

They may be read as **deep stages of psychological maturity**.

---

13. BUDDHIST COSMOLOGY AND THE PSYCHOLOGY OF THE REALMS

The six realms may be understood as:

- States of consciousness
- Dynamics of the unconscious
- Recurring psychic structures

This point will be deepened with Jung in Part II.

---

14. BUDDHISM IN THE WORLD

From India to Thailand, China, and Japan — from Theravāda Buddhism to Zen and mindfulness — in the World Buddhism integrates with psychology, education, and contemporary clinical practice.

---

15. PARTIAL CONSIDERATIONS

Buddhism is not only spirituality,
nor only philosophy,
nor only psychology.

It is **a science of the mind oriented toward liberation**.

PART II

MODERN PSYCHOLOGY AND PSYCHOANALYSIS IN DIALOGUE WITH BUDDHISM

TABLE OF CONTENTS (PART II)

16. Introduction to Modern Psychology and Dialogue with the Dharma
17. Behaviorism and Buddhism: Conditioning, Discipline, and Self-Control
18. Cognitive Psychology and Mindfulness
19. Gestalt Therapy and Direct Experience in the Here-and-Now
20. Humanistic Psychology and the Potential for Self-Actualization
21. Logotherapy and the Meaning of Existence
22. Classical Freudian Psychoanalysis
23. Buddhism and Psychoanalysis: Convergences and Limits
24. Carl Gustav Jung: The Unconscious, the Self, and Individuation
25. Archetypes, Mandalas, and Buddhist Cosmology
26. Lacan: Desire, Lack, and Suffering
27. Wilfred Bion: Mind, Containment, and Emotional Experience
28. Partial Considerations of Part II

16. INTRODUCTION TO MODERN PSYCHOLOGY AND DIALOGUE WITH THE DHARMA

Modern psychology emerged at the end of the 19th century as a scientific response to human suffering.
Buddhism arose in the 5th century BCE with the same objective — though employing a rigorous introspective method.

While psychology developed within the Western scientific context, Buddhism developed a phenomenology of mind grounded in direct observation of experience.

This chapter establishes the central axis of Part II:
not to reduce Buddhism to psychology, nor to improperly psychologize the Dharma, but to allow for a fruitful dialogue.

---

17. BEHAVIORISM AND BUDDHISM

Conditioning, Discipline, and Self-Control

Behaviorism, especially in Skinner and Watson, understands behavior as the result of conditioning.

In Buddhism, this notion clearly appears in the doctrine of karma and in mental formations (saṅkhāras).

Points of convergence:

• The mind is shaped by repetition
• Habits can be transformed
• Discipline precedes freedom

The Satipaṭṭhāna Sutta may be understood as a refined technology of behavioral and attentional self-regulation.

The monastic Vinaya, far from being moralistic, functions as:

• A structured environment
• A reduction of harmful stimuli
• Positive conditioning of the mind

Behaviorism, however, lacks an ethical and liberative dimension — something Buddhism fully provides.

---

18. COGNITIVE PSYCHOLOGY AND MINDFULNESS

Cognitive psychology seeks to understand automatic thoughts, beliefs, and mental schemas.

Buddhism has done this for more than two thousand years by observing:

• Thoughts as mental events
• Emotions as conditioned phenomena
• Identification as the root of suffering

The practice of mindfulness (sati) enables:

• Cognitive defusion
• Reduction of reactivity
• Metacognitive clarity

Buddhism profoundly anticipates the foundations of Cognitive-Behavioral Therapy.

---

19. GESTALT THERAPY AND DIRECT EXPERIENCE

Gestalt therapy emphasizes:

• Presence
• Awareness
• The totality of experience

These principles are central to Zen Buddhism.

Zen rejects abstract explanations and invites direct experience, just as Gestalt invites the patient to experience rather than merely explain.

Both approaches:

• Break with defensive intellectualization
• Value the body and emotion
• Emphasize the here-and-now

The practice of zazen may be understood as an open gestalt, without premature closure.

20. HUMANISTIC PSYCHOLOGY AND SELF-ACTUALIZATION

Authors such as Maslow and Rogers argue that human beings possess a natural tendency toward growth.

In Buddhism, this tendency manifests as:

• The potential for enlightenment (tathāgatagarbha, in Mahāyāna)
• The capacity to end suffering
• The development of compassion

The central difference:

• Humanistic psychology seeks the realization of the self
• Buddhism seeks the transcendence of the illusion of a fixed self

Despite this, both share a profoundly positive view of human nature.

---

21. LOGOTHERAPY AND THE MEANING OF EXISTENCE

Viktor Frankl states that suffering becomes unbearable when it lacks meaning.

Buddhism responds with:

• Understanding of suffering
• An ethical path
• Liberation from ignorance

In Mahāyāna, the Bodhisattva Vows represent the highest form of existential meaning:

To liberate all beings, even knowing they are innumerable.

Logotherapy finds in Buddhism an ethics of meaning that transcends the individual.

22. CLASSICAL FREUDIAN PSYCHOANALYSIS

Freud identifies psychic conflict as the driving force of suffering.

Buddhism partially agrees, but goes further:

• Conflict arises from ignorance
• Attachment sustains suffering
• Liberation occurs not merely through analysis, but through profound transformation of the mind

The concept of repetition compulsion may be related to karmic cycles.

---

23. BUDDHISM AND PSYCHOANALYSIS: CONVERGENCES AND LIMITS

Both recognize:

• The unconscious
• The force of conditioning
• The necessity of insight

Crucial difference:

• Psychoanalysis aims to make the unconscious conscious
• Buddhism aims to dissolve identification with any mental content

---

24. CARL GUSTAV JUNG

The Unconscious, the Self, and Individuation

Jung is the author who most deeply engages in dialogue with Buddhism.

The Jungian Self may be compared to:

• Buddha-mind
• Awakened consciousness
• Psychic totality

Individuation approaches the spiritual path, although Jung maintains the Self as center, whereas Buddhism deconstructs it.

---

25. ARCHETYPES, MANDALAS, AND BUDDHIST COSMOLOGY

Archetypes may be compared to:

• Symbolic forms of the realms of saṃsāra
• Bodhisattvas as expressions of the collective psyche
• Mandalas as maps of the mind

The six realms may be understood as recurring archetypal structures of human experience.

26. LACAN: DESIRE, LACK, AND SUFFERING

Lacan identifies desire as structurally unsatisfied.

Buddhism affirms:

• Conditioned desire generates suffering
• The cessation of attachment leads to freedom

Both recognize the illusion of completeness.

---

27. WILFRED BION: CONTAINMENT AND EXPERIENCE

Bion understands the mind as the capacity to contain emotional experiences.

Buddhism develops this capacity through:

• Mindfulness
• Equanimity
• Compassion

Meditative practice functions as an internal psychic container.

---

28. PARTIAL CONSIDERATIONS OF PART II

Modern psychology describes the mind.
Buddhism transforms it.

Both are necessary.

PART III

MAHĀYĀNA, ZEN BUDDHISM, AND THE PSYCHOLOGY OF EMPTINESS AND CONSCIOUSNESS

TABLE OF CONTENTS (PART III)

29. Introduction to Mahāyāna and the Expansion of Buddhist Psychology
30. The Mahāyāna Revolution: Emptiness and Compassion
31. Śūnyatā: Emptiness as Depth Psychology
32. Buddha-Mind and Buddha-Nature
33. The Bodhisattva Ideal and Transpersonal Ethics
34. Zen Buddhism: Origin, Method, and Spirit
35. Zazen as a Psychology of Non-Duality
36. Dōgen Zenji and the Shōbōgenzō
37. Time, Body, and Consciousness in Dōgen
38. Enlightenment and Practice: Shushō-Itto
39. Koans, Paradox, and Cognitive Rupture
40. Zen and Everyday Life: The Psychology of the Ordinary
41. Saṃsāra, Realms, and States of Consciousness
42. Collective Unconscious, Archetypes, and Cosmology
43. Partial Considerations of Part III

29. INTRODUCTION TO MAHĀYĀNA

The Expansion of Buddhist Psychology

Mahāyāna emerges as a radical deepening of the understanding of mind and liberation.

While early Buddhism emphasizes the cessation of individual suffering, Mahāyāna expands the horizon toward collective liberation.

Psychologically, this represents a transition:

• From the individual ego
• To relational and transpersonal consciousness

Here, suffering is not merely personal, but structural and collective.

---

30. THE MAHĀYĀNA REVOLUTION

Emptiness and Compassion

Mahāyāna introduces two inseparable axes:

• Śūnyatā (emptiness)
• Karuṇā (compassion)

Emptiness without compassion becomes nihilism.
Compassion without emptiness becomes attachment.

This integration is profoundly psychological:
it prevents both emotional dissociation and pathological fusion with the suffering of others.

---

31. ŚŪNYATĀ

Emptiness as Depth Psychology

Śūnyatā does not mean “nothing exists.”
It means that nothing exists independently, fixedly, or substantially.

In psychological terms:

• The self is processual
• Identity is constructed
• The ego is functional, not absolute

Emptiness dissolves:

• Identity rigidity
• Narcissistic neurosis
• Attachment to internal narratives

---

32. BUDDHA-MIND AND BUDDHA-NATURE

Mahāyāna affirms that all beings possess Buddha-nature.

Psychologically, this is equivalent to saying:

• The mind is not fundamentally broken
• Suffering is conditioned, not essential
• Clarity is possible

This view contrasts with approaches that excessively pathologize the human being.

---

33. THE BODHISATTVA IDEAL

Transpersonal Ethics

The Bodhisattva postpones final liberation in order to assist all beings.

This ideal represents:

• The highest ethical maturity
• The overcoming of spiritual narcissism
• The integration of individuation and otherness

In contemporary psychology, this resonates with:

• Transpersonal psychology
• An ethics of care
• Collective responsibility

---

34. ZEN BUDDHISM

Origin, Method, and Spirit

Zen arises as a reaction to excessive intellectualization of the Dharma.

Its method is simple, yet radical:

• Sit
• Breathe
• Observe

Without ornamentation, Zen directly exposes the mechanisms of the mind.

---

35. ZAZEN

A Psychology of Non-Duality

Zazen does not seek altered states, but radical intimacy with experience.

Psychologically, this results in:

• Body–mind integration
• Reduction of internal fragmentation
• Gradual dissolution of the subject–object dichotomy

Zazen does not correct the mind; it reveals its nature.

---

36. DŌGEN ZENJI AND THE SHŌBŌGENZŌ

Dōgen (1200–1253) is one of the most sophisticated thinkers in the history of mind.

In the *Shōbōgenzō*, he states:

Practice and enlightenment are one and the same.

This dismantles the instrumental logic of the modern mind.

---

37. TIME, BODY, AND CONSCIOUSNESS IN DŌGEN

For Dōgen:

• Time is not linear
• The body is mind
• Practice unfolds in the absolute now

These ideas resonate with:

• Phenomenology
• Existential psychology
• Contemporary neuroscience

---

38. ENLIGHTENMENT AND PRACTICE

Shushō-Itto

The idea that one first practices and only later awakens is illusory.

Each conscious act is already an expression of awakening.

Psychologically, this dissolves:

• Anxiety about progress
• Pathological comparison
• Spiritual idealization

---

39. KOANS

Paradox and Cognitive Rupture

Koans are not logical riddles.

They are instruments designed to collapse habitual mental structures.

They provoke:

• Crisis in dualistic thinking
• Suspension of cognitive control
• Access to pre-conceptual levels of mind

---

40. ZEN AND EVERYDAY LIFE

The Psychology of the Ordinary

Zen does not separate spirituality and life.

Washing dishes, working, walking — all are practice.

This promotes:

• Psychic integration
• Continuous presence
• Reduction of modern dissociation

41. SAṂSĀRA, REALMS, AND STATES OF CONSCIOUSNESS

The six realms may be experienced:

• In a single day
• In a single relationship
• Within a single mind

They represent recurring emotional patterns:

• Hells → anger
• Hungry ghosts → compulsion
• Animals → ignorance
• Humans → ambivalence
• Asuras → envy
• Devas → attachment to pleasure

---

42. COLLECTIVE UNCONSCIOUS, ARCHETYPES, AND COSMOLOGY

Here, Jung and Buddhism meet profoundly.

Buddhas and Bodhisattvas function as:

• Archetypes of awakened consciousness
• Symbolic maps of the mind
• Collective psychic resources

Buddhist and Jungian mandalas fulfill the same function:
to organize inner chaos.

---

43. PARTIAL CONSIDERATIONS OF PART III

Zen and Mahāyāna do not reject psychology.
They transcend it, integrating it into a non-dual vision of mind and life.

PART IV

CLINICAL, ETHICAL, AND CONTEMPORARY APPLICATIONS

INDIVIDUAL AND COLLECTIVE CONSCIOUSNESS AND THE TRANSFORMATION OF SUFFERING

TABLE OF CONTENTS (PART IV)

44. Introduction to the Contemporary Application of the Dharma
45. Buddhism and Clinical Psychology
46. Buddhism, Psychoanalysis, and the Therapeutic Process
47. Ethics, Consciousness, and Professional Responsibility
48. Collective Suffering, Society, and Social Psychology
49. Education, Human Formation, and Consciousness
50. Spirituality, Science, and the Limits of Reductionism
51. Buddhism, Psychology, and Mental Health in the Contemporary World
52. Final Synthesis: A Psychology of Awakening
53. General Conclusion of the Work
54. Glossary of Buddhist Terms
55. General Bibliography

44. INTRODUCTION TO THE CONTEMPORARY APPLICATION OF THE DHARMA

After examining the foundations of Buddhism, its dialogue with psychology and psychoanalysis, and its deeper expression in Mahāyāna and Zen, this final part turns to concrete application.

Contemporary suffering is not merely individual:

• It is social
• It is collective
• It is structural

Buddhism offers not only understanding, but skillful means to act at these levels without losing ethical and clinical rigor.

---

45. BUDDHISM AND CLINICAL PSYCHOLOGY

In clinical practice, Buddhism can contribute in an indirect and ethical manner, without proselytizing.

Main contributions:

• Development of mindfulness
• Capacity for nonjudgmental observation
• Emotional regulation
• Understanding of attachment and aversion

The therapist does not teach Buddhism, but embodies qualities cultivated through practice, such as presence, deep listening, and equanimity.

Suffering is received without being excessively pathologized.

---

46. BUDDHISM, PSYCHOANALYSIS, AND THE THERAPEUTIC PROCESS

Psychoanalysis works with:

• Free association
• Insight
• Symbolic elaboration

Buddhism adds:

• Silence
• Direct observation
• De-identification from mental content

While analysis seeks meaning, Buddhism reveals the limits of meaning as an ultimate structure.

Both can coexist when it is recognized that:

• Insight is not liberation
• Consciousness is not merely intellectual understanding

---

47. ETHICS, CONSCIOUSNESS, AND PROFESSIONAL RESPONSIBILITY

Buddhist ethics is based on:

• Not causing harm
• Cultivating the good
• Purifying the mind

These principles deeply resonate with professional psychological ethics.

The therapist who ignores their own shadow risks:

• Projection
• Abuse of power
• Spiritual alienation

Contemplative practice functions as an ethical hygiene of the mind.

---

48. COLLECTIVE SUFFERING, SOCIETY, AND SOCIAL PSYCHOLOGY

Suffering does not arise solely from the individual, but from systems:

• Structural violence
• Inequality
• Alienation

Buddhism acknowledges this when speaking of collective karma.

Compassion, in this context, is not merely empathy, but:

• Conscious action
• Social responsibility
• Lucid engagement

Here, the Bodhisattva ideal finds its social expression.

---

49. EDUCATION, HUMAN FORMATION, AND CONSCIOUSNESS

Modern education privileges information, but neglects:

• Self-knowledge
• Ethics
• Emotional regulation

Buddhism proposes an integral education of:

• Body
• Speech
• Mind

The introduction of mindfulness practices, relational ethics, and silence can profoundly transform educational environments.

---

50. SPIRITUALITY, SCIENCE, AND THE LIMITS OF REDUCTIONISM

Psychological reductionism attempts to explain spirituality as illusion.

Buddhism responds elegantly:

• It does not deny experience
• It does not absolutize beliefs
• It directly investigates the mind

Mature spirituality does not oppose science; it reveals its limits.

---

51. BUDDHISM, PSYCHOLOGY, AND MENTAL HEALTH IN THE CONTEMPORARY WORLD

We are living through a global crisis of meaning, attention, and presence.

Buddhism offers:

• An antidote to fragmentation
• Training of the mind
• An ethic of interdependence

Psychology finds in the Dharma not a threat, but a profound ally.

52. FINAL SYNTHESIS

A PSYCHOLOGY OF AWAKENING

Buddhism may be understood as:

• A phenomenological psychology
• Applied ethics
• A path of liberation

Modern psychology may benefit from recognizing that:

• Not all suffering is pathological
• Not all healing is adaptation
• Not all consciousness is conceptual

---

53. GENERAL CONCLUSION OF THE WORK

This book sought to demonstrate that Buddhism is not:

• A dogmatic religion
• A wellness technique
• An abstract philosophy

But a complete system of investigation of the mind and liberation from suffering, fully capable of dialogue with psychology and psychoanalysis.

When treated with mutual respect, Buddhism and psychology do not cancel one another — they deepen one another.

This dialogue is not merely academic.

It is existential.
It is ethical.
It is urgent.

54. GLOSSARY OF BUDDHIST TERMS

Anicca – Impermanence
Anattā – Non-self
Dukkha – Suffering, unsatisfactoriness
Karma – Action and its effects
Saṃsāra – Cycle of conditioned existence
Śūnyatā – Emptiness
Bodhisattva – A being committed to the liberation of all
Zazen – Seated Zen meditation
Sati – Mindfulness
Skandhas – Aggregates of existence
Nirvāṇa – Cessation of suffering

55. GENERAL BIBLIOGRAPHY

Buddhist Texts

• Pāli Canon – Translations of the *Majjhima Nikāya* and *Dīgha Nikāya*
• Nāgārjuna – *Mūlamadhyamakakārikā*
• Dōgen Zenji – *Shōbōgenzō*
• Thich Nhat Hanh – *The Heart of the Buddha's Teaching*

Psychology and Psychoanalysis

• Freud, S. – *Beyond the Pleasure Principle*
• Jung, C. G. – *Psychology and Religion*
• Lacan, J. – *Écrits*
• Bion, W. – *Learning from Experience*
• Frankl, V. – *Man's Search for Meaning*
• Rogers, C. – *On Becoming a Person*